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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him" (LUKE 20: 37, 38).

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BAPTISM FOR THE DEAD.

BY JOSEPH SMITH THE PROPHET.

THE great designs of God, in relation to the salvation of the human family, are very little understood by the professedly wise and intelligent generation in which we live; various and conflicting are the opinions of men concerning the plan of salvation, the requisitions of the Almighty, the necessary preparations for heaven, the state and condition of departed spirits, and the happiness or misery that is consequent upon the practice of righteousness and iniquity according to their several notions of virtue and vice.

The Mussulman condemns the Heathen, the Jew, and the Christian, and the whole world of mankind that reject his Koran, as infidels, and consigns the whole of them to perdition. The Jew believes that the whole world that rejects his faith and are not circumcised, are Gentile dogs, and will be damned. The Heathen are equally as tenacious about their principles, and the Christian consigns all to perdition who cannot bow to his creed, and submit to his *ipse dixit.*

But while one portion of the human race are judging and condemning the other without mercy, the Great Parent of the universe looks upon the whole of the human family with a fatherly care and paternal regard. He views them as His offspring, and without any of those contracted feelings which influence the children of men, causes "his sun to rise on the evil and the good, and sends his rain on the just and the unjust." He holds the reins of judgment in His hands. He is a wise lawgiver, and will judge all men "according to the deeds done in the body, whether they be good or evil," or whether these deeds were done in England, America, Spain, Turkey, or India. He will judge them, "not according to what they have not, but according to what

they have." Those who have lived without law, will be judged without law, and those who have a law, will be judged by that law. We need not doubt the wisdom and intelligence of the Great Jehovah; He will award judgment or mercy to all nations according to their several deserts, their means of obtaining intelligence, the laws by which they are governed, the facilities afforded them of obtaining correct information, and of His inscrutable designs in relation to the human family; and when the designs of God shall be made manifest, and the curtain of futurity be withdrawn, we shall all of us eventually have to confess that the Judge of all the earth has done right.

The situation of the Christian nations after death, is a subject that has called forth all the wisdom and talent of the philosopher and the divine; and it is an opinion which is generally received that the destiny of man is irretrievably fixed at his death, and that he is either made eternally happy, or eternally miserable; that if a man dies without a knowledge of God, he must be eternally damned, without mitigation of his punishment, alleviation of his pain, or the most latent hope of a deliverance while endless ages shall roll along. However orthodox this principle may be, we shall find that it is at variance with the testimony of holy writ; for our Savior says, "that all manner of sin and blasphemy shall be forgiven men wherewith they shall blaspheme: but the blasphemy against the Holy Ghost shall not be forgiven, neither in *this world* nor in the *world to come*," evidently showing that there are sins which may be forgiven in the *world to come*, although the sin of blasphemy cannot be forgiven. Peter, also, in speaking concerning our Savior, says, that "he went and preached unto the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah" (I. Peter 3: 19, 20). Here then we have an account of our Savior preaching to the spirits in prison, to spirits that had been imprisoned from the days of Noah; and what did he preach to them? That they were to stay there? Certainly not! Let his own declaration testify: "He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4: 18). Isaiah has it—"*To bring out the prisoners from the prison*, and them that sit in darkness *from the prison house*" (Isaiah 42: 7). It is very evident from this that he not only went to preach to them, but to deliver, or bring them *out of the prison house*. Isaiah, in testifying concerning the calamities that will overtake the inhabitants of the earth, says, "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day that the Lord shall punish the hosts of the high ones that are on high, and the kings of the earth upon the earth. And they shall

be gathered together as prisoners are gathered in the pit, and shall be *shut up in the prison*, and after many days *shall they be visited*" (Isaiah 24: 20, 22). Thus we find that God will deal with all the human family equally, and that as the antediluvians had their day of visitation, so will those characters, referred to by Isaiah, have their time of visitation and deliverance; after having been many days in prison.

The great Jehovah contemplated the whole of the events connected with the earth, pertaining to the plan of salvation, before it rolled into existence, or ever "the morning stars sung together for joy," the past, the present, and the future were and are, with Him, one eternal now; He knew of the fall of Adam, the iniquities of the antediluvians, of the depth of iniquity that would be connected with the human family, their weakness and strength, their power and glory, their apostacies, crimes, their righteousness and iniquity; He comprehended the fall of man, and their redemption; He knew the plan of salvation and pointed it out; He was acquainted with the situation of all nations and with their destiny; He ordered all things according to their several circumstances, and the laws of the kingdom of God, whether in this world, or in the world to come.

The idea that some men form of the justice, judgment, and mercy of God, is too foolish for an intelligent man to think of. For instance, it is common for many of the orthodox preachers to suppose that if a man is not what they call converted; if he dies in that state, he must remain eternally in hell without any hope, infinite years in torment must he spend, and never, never, never, have an end; and yet this eternal misery is made frequently to rest upon the merest casualty. The breaking of a shoe-string, the tearing of a coat of those officiating, or the peculiar location in which a person lives, may be the means, indirectly, of his damnation, or the cause of his not being saved. I suppose a case which is not extraordinary: Two men, who have been equally wicked, who have neglected religion, are both of them taken sick at the same time; one of them has the good fortune to be visited by a praying man, and he gets converted a few minutes before he dies: the other sends for three different praying men, a tailor, a shoemaker, and a tinman; the tinman has a handle to solder to a can, the tailor has a button-hole to work on some coat that is needed in a hurry, and the shoemaker has a patch to put on somebody's boots; they none of them can go in time; the man dies, and goes to hell: one of these is exalted to Abraham's bosom, he sits down in the presence of God and enjoys eternal, uninterrupted happiness, while the other, who was equally as good, sinks to eternal damnation, irretrievable misery and hopeless despair, because a man had a boot to mend, the button-hole of a coat to work, or a handle to solder on to a saucepan!

The plans of Jehovah are not so unjust, the statements of holy

writ so visionary, nor the plan of salvation for the human family so incompatible with common sense; at such proceedings God would frown with indignation, angels would hide their heads in shame, and every virtuous, intelligent man should recoil.

If human laws award to each man his deserts, and punish all delinquents according to their several crimes, surely the Lord will not be more cruel than man, for he is a wise legislator, and His laws are more equitable, His enactments more just, and His decisions more perfect than those of man; and as man judges his fellow man by law, and punishes him according to the penalty of that law, so does the God of heaven judge "according to the deeds done in the body." To say that the heathen would be damned because they did not believe the gospel would be preposterous, and to say that the Jews would all be damned that do not believe in Jesus would be equally absurd; for "how can they believe on him of whom they have not heard, and how can they hear without a preacher, and *how can he preach except he be sent*"; consequently neither Jew nor heathen can be culpable for rejecting any testimony but that which is *sent* of God, for as the preacher cannot preach except he be sent, so the hearer cannot believe without he hear a sent preacher, and cannot be condemned for what he has not heard; and being without law, will have to be judged without law.

When speaking about the blessings pertaining to the gospel, and the consequences connected with disobedience to its requirements, we are frequently asked the question, what has become of our fathers? Will they be damned for not obeying the gospel, when they never heard it? Certainly not. But they will possess the same privilege that we here enjoy, through the medium of the *everlasting* Priesthood, which not only administers on earth, but in heaven, in the wise dispensations of the great Jehovah; hence those characters referred to by Isaiah will be visited by this Priesthood, and come out of their prison upon the same principle as those who were disobedient in the days of Noah, who were visited by our Savior and had the gospel preached to them by Him, in prison; and in order that they might fulfil all the requisitions of God, their living friends were baptized for their dead friends, and thus fulfilled the requirement of God, which says, "except a man be born of water, and of the spirit, he can in no wise enter the kingdom of heaven;" they were baptized of course, not for themselves, but for their dead.

Chrysostum says, that the Marchionites practiced baptism for their dead: "After a catechumen was dead, they had a living man under the bed of the deceased; then coming to the dead man, they asked him whether he would receive baptism, and he making no answer, the other answered for him, and said that he would be baptized in his stead; and so they baptized the living for the dead." The Church of course at that time was degenerated, and

the particular form might be incorrect, but the thing is sufficiently plain in the Scriptures; hence, Paul, in speaking of the doctrine, says, "Else what shall they do, who are baptized for the dead if the dead rise not at all? Why are they then baptized for the dead?" (I. Cor. 15: 29). Hence it was that so great a responsibility rested upon the generation in which our Savior lived, for, says He, "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you all these things shall come upon this generation" (Matthew 23: 35, 36). Hence, as they possessed greater privileges than any other generation, not only pertaining to themselves, but to their dead, their sin was greater; as they not only neglected their own salvation but that of their progenitors, and consequently their blood was required at their hands.

And now as the great purposes of God are hastening to their accomplishment, and the things spoken of in the Prophets are fulfilling; as the kingdom of God is established on the earth, and the ancient order of things restored, the Lord has manifested to us this duty and privilege. We are commanded to be baptized for our dead, thus fulfilling the words of Obadiah, when speaking of the glory of the latter day: "And Saviors shall come upon Mount Zion to judge the mount of Esau, and the kingdom shall be the Lord's." A view of these things reconciles the Scriptures of truth, justifies the ways of God to man, places the human family upon an equal footing, and harmonizes with every principle of righteousness, justice and truth. We will conclude with the words of Peter: "For the time past of our life may suffice us to have wrought the will of the Gentiles. * * * For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—*Times and Seasons*, April 15th, 1842.

A STORM IN THE MOUNTAINS.

In August, our party, consisting of four young men, were descending one of the cañons of the Rocky Mountains, where we had been spending a short time for health and pleasure. The ominous clouds, gathering thick and fast over our heads, gave warning that we must, ere long, select a camping place for the night. The part of the cañon in which we were, gave little encouragement to us in this respect, for to the north the mountains rose abruptly to a height of several hundred feet, with rugged sides, and here and there a clump of bushes; while on the south, to our left as we traveled down the cañon, was the per-

pendicular bank of the river, which scurried along its rocky bed a hundred feet below.

Already, as we hurried on, the lightning gleamed, and we heard the roar of distant thunder, when we came upon a large ravine, down which it was practicable to descend to the bank of the river, where, to our satisfaction, we discovered a few trees whose branches were interwoven with willows, so as to form a rude shelter from the now fast approaching storm. It was the work of but a few moments to arrange the camp and secure the animals, and all hands were soon busily engaged at supper around a cheerful camp fire.

Scarce was the evening's repast ended when the rain began to fall quite heavily, and all around was clothed in intense darkness, lit up occasionally by flashes of vivid lightning, which, with the gurgling of the stream flowing near us, the moaning and whistling of the wind through the trees, and the rattling of the thunder, caused a feeling of awe within us, and our conversation was carried on in subdued, though cheerful tones. As the night sped on, the storm increased in its fury, and by the time we retired (not to sleep, for that was out of the question), a perfect tempest was raging:—

> "The lightnings flash from pole to pole,
> Near and more near the thunders roll."

Until it seemed as though the sky was one continuous glare, and the crashing of the thunder was terrific. The wind, from a gentle breeze, had become a fierce gale, and the rain poured down in torrents.

For a considerable time the storm continued without abating in its fury. The river had become a rushing flood, while a rivulet which but a few hours since rippled down the ravine, gaily leaping from rock to rock, had increased to a roaring mountain torrent. Suddenly above us, we heard a heavy crashing, and a deep rumbling, thunder sound, which drew nearer and nearer, increasing in volume and intensity, smothering the sound of the raging storm, and then growing less distinct, as though moving away far down the gorge, until all went on as before. At length the storm gradually subsided; the clouds began to disperse, and the moon occasionally shone through, revealing dimly to our sight, strewn thickly around us, rocks and gravel, and brush; while just below was a seething, boiling, foaming mass of rushing water, the roar of which was almost deafening.

With thankful hearts we welcomed the dawning of another day—bright and beautiful, as though the storm of the preceding night were a nightmare past and forgotten. But about us, on either side, logs, uprooted trees, stones and rubbish, gullies torn through the roadway above us, and the tumultuous cataract below, were evidences of the fearful destruction which had

taken place. Fortunate, indeed, were we; for, when the cloud had burst above, sweeping almost everything before it, the hill under which we were camped had proven a shelter, but for which we had been launched into eternity.

After partaking of a hasty meal, we started on what was now an arduous, wearisome journey; the road was badly washed out or strewn with debris, making our progress extremely difficult. We made our way down the narrow part of the cañon for a few miles, to the mouth, where we beheld a scene far from being delightful or encouraging. Where the evening before had been a small village was now a desolate, dreary waste. Not a building of any kind was left standing, except one large farm-house and its belongings, a little to the north of the mouth of the cañon. There were gathered the few inhabitants of the village, who had happily been warned in time to escape with their lives; but all their property, except perhaps a score of horses and cattle, which were on the bench above, with the fruits of their industry, were carried away or covered with sand and dirt. From the men we learned that about midnight the people were thrown into consternation, on being informed by one of their number that the river was rapidly rising, and they were in great danger; the last family had but just reached a place of safety, when the torrent reached the mouth of the cañon, and the whole village was swept away or buried under the debris.

After sympathizing with them in their loss and imparting what we could spare from our small store, and making room for an aged man to ride to the neighboring town, we left these people, who, in the midst of their calamity, were hopeful and cheerful, to retrieve in time their fallen fortunes, and continued our journey; rejoicing that we were permitted to return in safety to our homes, after an experience of a thunderstorm in the mountains, that will not readily be effaced from our memories.

ROY KENNETH.

TAKE HOME A SMILE.

Take home a smile; forget the petty cares,
The dull, grim grind of all the day's affairs;
The day is done, come be yourself awhile;
To-night, to those who wait, take home a smile.

Take home a smile; don't scatter grief and gloom
Where laughter and light hearts should always bloom;
What though you've traveled many a dusty mile,
Footsore and weary, still take home a smile.

Take home a smile—it is not much to do,
But much it means to them that wait for you;
You can be brave for such a little while;
The day of doubt is done—take home a smile.

"A HEAP O' LIVIN'."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 3, 1921.

EDITORIAL:

BOOK OF MORMON.

It has ever been the desire of readers of the Book of Mormon, especially of its devoted readers and students, to see it improved typographically, and in general and mechanical makeup. Several efforts have been made to issue it in better form. Some of these were successful, others apparently were not fortunate. The first edition, printed at Palmyra, in 1830, was in large type on very good paper and made a well proportioned and very presentable volume, superior to several editions that have followed it, both in America and Europe, which were made to reduce the size of the book when bound, and also its cost, so that a wider sale and distribution of it could be effected.

In 1879, fifty years after the first edition, the volume was overhauled by Apostle Orson Pratt, who divided the long paragraphs into chapters and verses, and provided its pages with copious references and footnotes. Electrotype plates were made, from which many editions were printed. The type, however, was small though of a good face, and this form, with slight changes, as new editions (some extremely cheap and unattractive) were called for, has prevailed, with perhaps a single exception, until the present time. The exception was a limited edition issued by the *Juvenile Instructor* office, in the year 1889. This was printed in very large type on fine paper, making a handsome volume to correspond with the moderate size bibles generally used in public. It was necessarily expensive, and of restricted circulation. It is a pleasure to note that progress towards the realization of our hope, for a helpful and attractive volume is being made, and we now have an edition that has taken a long step in this direction. The following official announcement of its issue explains the remarkable improvements that have been added, and commends it to the people. It is understood that a missionary edition is under way that will follow the present library edition, bringing the new volume in reach of all at low prices:

"We are pleased to announce a new issue of the Book of Mormon. From the time of its first publication, in 1830, to the present, the demand for this volume of Scripture has been constantly increasing.

So many imprints have been taken from the several sets of old plates that all of these have become defectively worn, and the

preparation of a new set of electrotypes was deemed imperative.

The necessary re-setting of type afforded an opportunity of making several improvements in bookmaking details. Among these improvements the following are worthy of special mention:

1. Instead of the small type heretofore used, the text of the new issue is printed from 8-point Bible-type, which produces a large bold-faced letter, particularly clear and easy to read.

2. The text is set in two columns to the page, Bible style, thus presenting short lines, which are easily followed, instead of the long lines of full-page width hitherto used.

3. Each chapter is preceded by a concise heading, embodying its principal contents.

4. The designation of book and chapter at the top of each page has been simplified and made much more serviceable than the old style.

5. The foot-note references have been carefully revised, and in some instances, amplified.

6. At the bottom of each page, excepting only the Book of Ether, the chronology of principal events is given, as such a time 'B. C.' or 'A. D.' The years are distinguished as exact or approximate specifications, according to the information furnished by the Book of Mormon itself.

7. Preceding the text is a 'Brief Analysis of the Book of Mormon,' which will greatly assist the reader in comprehending the relations of the several divisions or 'books' to each other.

8. Also preceding the text, appears a comprehensive account of the 'Origin of the Book of Mormon,' which is couched, almost entirely, in the words of the inspired translator, Joseph Smith, the Prophet.

9. Following the text is a 'Synopsis of Chapters' and other helps.

10. A 'Pronouncing Vocabulary' gives a simple and consistent pronunciation of practically every proper name, and of some other words, of Book of Mormon origin.

11. What promises to be one of the most helpful features of the new issue is the comprehensive 'Index,' comprising sixty-eight columns of reference data, grouped both according to subjects and to important passages. The need of an index to the Book of Mormon has long been yearningly felt and strongly expressed. We doubt not that this addendum to the volume will be greatly appreciated.

The first edition from the new plates is printed on paper of superior quality, and is supplied in a variety of better-class bindings.

We trust the publication of the Book of Mormon in this improved form will result in a more devoted study of this distinctive

volume of Holy Scripture, and in a fuller application of its saving precepts and principles in the lives of our people and amongst all who read it."

HEBER J. GRANT,
ANTHON H. LUND,
CHARLES W. PENROSE,
First Presidency."

Salt Lake City, Utah, December 24th, 1920.

THE MODERN ALCHEMISTS.

As we of the twentieth century look back upon the "black arts" and pseudo-sciences of the dark ages, we can not but smile at the clumsy and foolish, though sincere, attempts of our ancestors to get something for nothing. Alchemy, astrology and like practices were representative of the spirit of the time. Men wasted their lives trying to make gold of the baser metals, when with the same amount of energy, properly directed, they could have acquired the wealth they so much craved.

Since the day of the alchemist the world has made great strides in most branches of learning. The alchemist has been supplanted by the chemist, who, with the intelligent use of chemicals can tear asunder great mountains and lay hold upon the treasures they contain. The modern engineer is able with the help of this new knowledge to harness the mighty rivers and make them force the desert to yield an abundance, while the power developed as a bye-product will do greater things for man than was dreamed of in the days of Aladdin of the magic lamp. All scientists have come to a knowledge that the things worth while come only as a result of hard, persistent effort. It is true, however, that the burdens of men can be greatly lightened through a careful study of the laws of the universe and the application of the knowledge thus gained to the practical problems of modern life. Thus we see that scientists have found the key to progress and are making wonderful headway in the path of continual advancement by paying the price of work and study.

Can we say the same for religion? To-day there are millions of people in hundreds of churches who would laugh at the old alchemist and his vain efforts to get something for nothing. They realize that the entire material world is controlled entirely by law, and that nothing is left to chance. The churches of the present day, instead of leading the world in knowledge, as in the days of Noah, Abraham, Moses, and their successors, are now trying in vain to keep pace with the forward rush of the other guardians of knowledge. The really deplorable thing about the whole situation is that the "Christian" churches are in their present position, as followers instead of leaders, because they

have failed to observe the instructions contained in their text-book of religion. The phenomenal growth of modern science is directly due to recognition of the fact that law is universal. The churches are impotent because they refuse to recognize common sense; and that it is only through obedience to law that the gospel is able to benefit mankind. This is one of the profoundest proofs of the fact that the apostasy from the true church of Jesus Christ was general. In all ages when there has been an authorized church of God upon the earth, it has been the forerunner of science not the follower. Moses taught his people that personal purity was essential to salvation, temporal, physical and spiritual. He taught them that the excessive and wrong use of meats was detrimental to progress, and ordained fasts that men should not over-eat. Daniel, by observance of these parts of the "Word of Wisdom," gained the favor of his Babylonian captor. Others of the prophets received their blessings through obedience. It is true that they did not always understand the laws by which they obtained these blessings, but they did understand the conditions which it was necessary to fulfil in order to get the desired result. So in modern science the fact that men do not understand the nature of electricity, does not keep them from enjoying the benefits that come from its use. Neither does the fact that even the greatest students are ignorant of the processes of growth from the tiny seed to the bearing fruit tree, keep men from enjoying the luscious apples. In the time of our Savior the saints were taught the folly of being "hearers of the word and not doers;" that it is through putting into life the teachings of the gospel and applying eternal principles that they become the means of our salvation. "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." This word, coming from the "chief apostle," should convince even the most casual that mere confession or belief is "like the body without the spirit—dead." It should not be hard to believe this if we consider that, "Though he were the Son of God yet learned he obedience by the things which he suffered; and being made perfect became the *author* of eternal salvation to all them that *obey* him."

It seems ridiculous that the world, in possession of the Bible for centuries, has not yet come to realize that the gospel of Jesus Christ is no exception to the rule that intelligent obedience is the price that must be paid for knowledge. Only through humility, faith, prayer and study (each a principle of power) can one come to true knowledge. Only by constant application, perseverance, and untiring work, can acquired knowledge become "the power of God unto salvation." With the foregoing quotations in mind it is not surprising that the Lord has told his people of the present day, that: "There is a law irrevocably

decreed before the foundations of the earth, upon which all blessings are predicated, and if we receive any blessing it is through obedience to that law, upon which the blessing is predicated."

"But I don't like that idea!" say the people who have been schooled all their lives in the belief that salvation comes without effort. This is, indeed, too bad. The path of least resistance has always been the choice of the many. Following the methods of the ancient alchemist one may go on for ages seeking the pearl of great price without observing the laws which govern its acquirement; and, like the alchemist, pass on to the next existence without the accomplishment of his purpose. We come speedily to the knowledge of the truth by starting with the understanding that "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Let men cease striving for the salvation wrought out on Calvary. That is already secure, and has redeemed us all from death. It is the heritage of all that have ever lived. Let us rather go on, and by obedience to the gospel of the Redeemer, taught by his authorized servants in all times, gain our personal salvation, made possible through Christ, and conditioned on obedience.

WILFORD OWEN WOODRUFF.

LIFE.

ASK what is human life? The Sage replies,
With disappointment low'ring in his eyes:
A painful passage o'er a restless flood,
A vain pursuit of fugitive good,
A sense of fancied bliss and heartfelt care,
Closing at last in darkness and despair.

COWPER.

"What a glorious thing it is to live and enjoy the luxury of living!" Thus wrote a little child to me a few days since, who had just stood by the grave that was closing over a beloved uncle. As the child gazed at the inanimate form, the closed coffin, the deep, dark grave, naturally its little heart shrank with dread from death and its surroundings, and the thoughts turned to life with all its brightness and joy, and found expression in the above, "What a glorious thing it is to live!" To be able to breathe the pure air, to bask in the sunlight, to listen to the sweet low murmur of waters and the singing of birds, to gaze at the ever-changing skies, to rest the eye on the beauties of forest and field, to feel a thrill of pleasure as the blood courses through our veins and the heart-beats are regular and constant; for such inestimable blessings even a child's heart went out in gratitude to the Giver of all good when in presence of death and the grave. All our

blessings are enhanced in value by comparison; and thus, when life and death were brought together in the child's mind, never before did life seem half so sweet or the thought of laying it aside half so hard. Who has not stood over the inanimate body of a loved one, and had solemn thoughts of life and death? How we yearn at times to rend the veil that separates the one from the other and look beyond and unravel the mystery. To-day so full of joy and health, bouyant with life—to-morrow the form so still, the eye sightless, the ear deaf to loving voices, and the lips silent and closed forever; spirit and body no longer united, the one senseless clay, the other gone "to give an account for the deeds done in the body." Is it at all strange that we should love life and cling to it with tenacity? It would be stranger if we did not love to live, if we did not fully appreciate the blessings and beauties of life; it was so intended that we should, but not to abuse them. It has often been said that "it is much easier to die than to live;" and so it is; for how easy it is to make our life a failure, and how hard to make it a success. We should with grateful hearts appreciate life, and feel it is good to live, but at the same time keep the beautiful lines of Dryden ever in mind:—

> Since every man who lives is born to die,
> And none can boast sincere felicity,
> With equal mind what happens let us bear,
> Nor joy nor grieve too much for things beyond our care;
> Like pilgrims to the appointed place we tend;
> The world's an inn, and death the journey's end.

When the end is reached, death at last is only a passport to life, and though our lives be short or long what matters it; "the shortest life is long enough if it leads to a better, and the longest life is too short if it does not."

THE GARDENS OF GREECE.

Modern society can scarcely form a conception of the extent to which flowers were cultivated in Greece, says a popular writer; not merely for the sake of their beauty when beheld in the gardens, but on account of the immense use made of them in religious ceremonies, as well as in the circumstances of daily life. The lover crowned himself with flowers when he went to visit his mistress, hung garlands of flowers upon her door, and adorned with wreaths the statues of the divinities who were supposed to preside over love or marriage. Scarcely anyone entered a temple uncrowned and, according to the character of the deity worshiped there, the flowers of the wreath would be changed. Again, when the Athenians repaired to the theatre, which contained an audience of between twenty and thirty thousand persons, nearly everyone wore a garland on his head. At

private parties, likewise, when they dined or drank together, their brows were decked with flowers, while the apartments in some instances were covered so deeply with roses that they reclined upon them as upon sofas.

This taste, which prevailed more or less throughout the whole country as well as in Magna Græcia, Sicily, and Asia Minor, may convey some idea of the extent of floral cultivation, which everywhere constituted an important branch of industry, just as the cultivation of roses still does in parts of Central Egypt and the northern provinces of India. In these eastern countries vast quantities of roses are needed for the manufacture of attar, the most lasting and delicate perfume ever invented by man.

In the present day, the Greeks convert roses to several uses not much thought of in the West. At Athens, for example, is made a conserve of roses, imported occasionally into England, which may be reckoned among the most delicious articles of luxury that can be imagined, being equally remarkable for taste and scent, as well as for its power of stimulating digestion and promoting health.

The love for natural flowers is a refined instinct, and no woman, however poor, can afford to lose the influence of growing plants in her living rooms all the year round, but more especially during the winter months, when their cultivation out of doors is impossible. A fresh-cut rose or bunch of carnations, on the dinner-table, gives to the simplest repast an appetizing flavor; and the commonest surroundings are made more cheerful from the dash of color and fragrance afforded by a potted plant in bloom; while the cheap print dress of the mistress of the cottage, if clean and neat, brightened by a single flower upon her breast, invites the grateful appreciation of the tired husband coming home from a day's hard toil. In this matter of ornamentation with flowers, as in physical development, women of the present would do well to look to the natural and commendable customs of ancient Greece for suggestions, and not to the artificial and debasing fashions of the French of to-day. For the best results in living we must study the best models, and surely the highest forms of nature are preferable to the lowest forms of art.

FROM THE MISSION FIELD.

Lantern-slide Lecture.—President James Gunn McKay delivered his interesting illustrated lecture before an audience of two hundred people in the Latter-day Saints' meeting house at Sheffield, January 17th, 1921. A large hall in the centre of the town had been hired, and the lecture was advertized to be held there. But several sectarian ministers got together and protested

to the superintendent, and he withdrew the permit, paying, however, for the advertisement.

Reorganized.—The Bolton branch, Manchester conference, was reorganized by President T. L. Redford, Sunday, January 23rd, 1921, the Bury saints uniting with those of Bolton. Sunday school: William Barton, superintendent; Edith Cooperthwaite and Florence Fogg, assistants; Mabel Barton, secretary and treasurer; Doris Barton, assistant; Ethel Cooperthwaite, organist and chorister; Bertie Olive, assistant. Relief Society: Lilly Johns, president; Amelia Cooperthwaite and Elizabeth McClatchey, counselors: Edith Cooperthwaite, secretary and treasurer; Amelia Cooperthwaite, organist. Mutual Improvement association: Elizabeth Purcell, President; Mabel Barton and Augusta Shortell, assistants; Ethel Cooperthwaite, secretary and treasurer.

Appointment and Departure.—Elder James Wyley Sessions, who arrived in England December 1st, 1920, with his wife and two children, and has since been laboring in London, has been appointed to preside over the South African mission. They sailed per s.s. *Kenilworth Castle*, from Southampton, January 14th, 1921, for Capetown, where they are due on the 31st. The remarkably successful effort, made by President George Albert Smith, who went up to London for that purpose, to secure the necessary passport visas, admitting Elder Sessions to Capetown, will, it is hoped, terminate the inhibition that has prevented missionaries from entering South Africa since before the war. The arrival of Elder Sessions will relieve President Nicholas G. Smith, who has labored there for over seven years, and now being released will soon be gladly welcomed at Durham House, by his brother and others at headquarters, *en route* to his home in Zion.

Baptisms.—A baptismal service was held at 88 Clarendon Road, Manchester, Saturday, January 8th, 1921, at 5:30 p.m., when four souls entered into the fold of Christ through the waters of baptism. There were two men, James Brierley and Joseph Bailey, of Oldham, and two boys, Robert Fogg of Bolton, and Victor Jones, of Rochdale. This is the first baptism performed in the new font recently constructed in the Manchester chapel, the first and only one ever built in the Manchester conference. We thank the Lord for this new acquisition to our property here, as it will now be possible to perform this ordinance at any time of the year, a hot water geyser being attached to warm the water in cold weather. It being already paid for by the people of the Manchester conference, President T. L. Redford dedicated it to the Lord in the presence of over forty saints and friends, who witnessed the baptism and dedicatory services.

From Birmingham.—President George Albert Smith visited Birmingham January 7th, 1921, and called on Lord Mayor William A. Cadbury, American Vice-consuls Miller and Greene, and officials of the Town Housing Plan. President Smith spoke in the evening at what he termed the largest Mutual Improvement Association meeting he had yet seen in Great Britain. His visit did much good.

A large assemblage met Sunday, January 16th, 1921, in the Handsworth chapel, Birmingham, when Mr. J. E. Ritchie, manager of the advertizing department of the Avery Scale Company, gave an address "The Truth About the Mormons."

The Birmingham Rotary club have extended an invitation for the lantern-slide lecture to be given in the Grand Hotel, Monday, February 21st, 1921, by President James Gunn McKay. Elder Harold H. Jenson was guest recently at the Rotary club's annual reception. In honor of Sister Emma Vale, who was president of the Handsworth Relief Society for many years, an elaborate social was given January 8th, 1921.

DIED.

SWINGLER.—At Mexborough, Sheffield conference on January, 14th, 1921, Albert Henry Swingler. He was born 23rd January, 1917, and was blessed by Elder John Holmes on 11th March, 1917. The funeral services were conducted by the elders.

HAINSWORTH.—At Storrs, Carbon County, Utah, Annie Robshaw Hainsworth, on December 4th, 1920. Sister Hainsworth was baptized on the 21st October, 1896, by Elder Don B. Colton, and was confirmed the same day by Elder Christopher Wilcox.

MOZLEY.—William Raymond, age 4, son of Tom and Lizzie Pailey Mozley. Born at Colne, Lancashire, October 4th, 1916, and died there January 14th, 1921. The funeral was held at Colne. President William J. Starkey, Elders Wilford Owen Woodruff, J. Fred Pingree, and Arthur L. Crawford, of the Liverpool conference were present and took charge.

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